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INVENTORY

OF THE

ORNAMENTS, RELIQUES, JEWELS,
VESTMENTS, BOOKS, &c.

BELONGING TO THE

CATHEDRAL CHURCH OF GLASGOW.

M.CCCC.XXXII.

WITH

OBSERVATIONS ON THE CATALOGUE OF BOOKS.

BY THE LATE

JOHN DILLON, Esq.

GLASGOW:—PRINTED FOR THE MAITLAND CLUB.
M.DCCC.XXXI.

THE late JOHN DILLON, Esq., Vice-President of the MAITLAND CLUB, having, so far back as the year 1831, commenced some Collections relative to the Cathedral Church of Glasgow, which were necessarily relinquished in consequence of the declining state of that gentleman's health, the Council have directed that the small number of copies of the sheets which were then printed shall be distributed among those of the Club who were Members at and prior to that date.

JOHN SMITH, Y^GST.,
Secretary.

THE MAITLAND CLUB.

M.DCCC.XXXI.

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IN DEI NOMINE. AMEN.

INVENTARIUM OMNIUM ORNAMENTORUM, RELIQUI-
ARUM, ET JOCALIUM ECCLESIE GLASGUENSIS, FAC-
TUM APUD GLASGU, DE MANDATO DOMINI EPISCOPI
ET CAPITULI DICTE ECCLESIE, PER VENERABILES
VIROS MAGISTROS DAVID DE CADYHOU CANTOREM,
ROBERTUM DE MOFFATH THESAURARIUM, WILLIEL-
MUM DE GUWAN, ET THOMAM WAN CANONICOS
DICTE ECCLESIE GLASGUENSIS, DIE VICESIMA QUAR-
TA MARCII, ANNO, ETC. TRICESIMO SECUNDO [1432].

IN PRIMIS, Unus calix cum patena de auro puro.

ITEM, Quinque magni calices et solennes argentei, bene deaurati, cum patenis.

ITEM, Unus cibus argenteus deauratus, sine co-opertorio.

ITEM, Due fiole de argento, deaurate, bene magne pro crismate et oleo in tribus statibus, una, viz. alta, et alia bassa.

ITEM, Novem fiole minores de argento, pro altari magno.

ITEM, Duo baculi pastorales, unus, viz. solennis, totus deauratus, et altera minus solennis, in capite deauratus.

ITEM, Due mitre, viz. una solennis, cum campo de perle, [perlis ?] cum lapidibus pretiosis multum bene ornata ; et alia minus solennis cum campo Damasceno, ornata, cum lapidibus preciosis, cum fabrica argentea deaurata.

ITEM, Una mitra de albo Damasceno, cum paraturis de auro, sine lapidibus preciosis.

ITEM, Quatuor paria cirotecarum pro Episcopo.

ITEM, Unum par cirotecarum cum duobus firmaculis, viz. owchis preciosis.

ITEM, Duo firmacula magis preciosa ornata cum perlis et aliis lapidibus preciosis.

ITEM, Quatuor firmacula preciosa pro capis, unum de salutatione Beate Virginis; aliud de ymagine coronationis ejus, magis preciosum; Tertium, de crucifixo; Quartum, cum ymagine sedente in trono cum quatuor Evangelistis in quatuor angulis, de argento, solemniter deauratum.

ITEM, Una crux sive ymago crucifixi, cum duobus ymaginibus collateralibus bone quantitatis de argento, bene deaurata, in custodia Sacrifice.

ITEM, IN JOCALIBUS, VIZ. LAPIDIBUS PRECIOSIS,
ANNULIS ET ALIIS.

IN PRIMIS, Unum firmaculum seu una ouche de auro, ornatum cum perlis et aliis lapidibus preciosis, cum uno papiro in medio viridis coloris.

ITEM, xvij. lapides preciosi rubei coloris, pro feretro Sancti Kentigerni, in uno papiro.

ITEM, xxvj. lapides preciosi diversi coloris, pro dicto feretro, in alio papiro.

ITEM, xxvj. alii lapides preciosi diversi coloris, pro dicto feretro, in alio papiro.

ITEM, Quatuor knoppis de perlis orientalibus pro capa.

ITEM, Octo monilia, viz. bruchys de auro, ornata lapidibus preciosis, in eadem teca lignea, pro feretro.

ITEM, Una parva cathena argentea in eadem cofera.

ITEM, In una pixide lignea, diversi fracti lapides, cum uno annulo deaurato, cum uno lapide.

ITEM, In pecunia pro feretro, xxvj. libræ xv. solidi, computando dimidium pro viij. solidis, et leonem pro v. solidis.

ITEM, In bulliounne pro Episcopo ut fertur ad valorem xx. librarum.

ITEM, IN RELIQUIIS.

IN PRIMIS, Una crux argentea, in superiori parte deaurata, ornata lapidibus preciosis, in base argentea, cum una particula ligni Domini.

- ITEM, Alia crux argentea deaurata, ornata lapidibus preciosis, cum alia particula ligni Crucis Christi.
- ITEM, Una fiola five capsula argentea deaurata, cum crinibus Beate Virginis, ut patet per scriptum affixum.
- ITEM, In una cofra argentea quadrata, partes loricarum Sanctorum Kentigerni et Sancti Thome Cantuariensis, et de parte cilicii patroni nostri Kentigerni, ut patet in cedula.
- ITEM, In alia capsula argentea deaurata, pars cutis Sancti Bertholomei apostoli, ut patet in cedula.
- ITEM, In alia capsula argentea deaurata, os Sancti Niniani.
- ITEM, In alia capsula argentea deaurata, pars zone Beate Marie Virginis.
- ITEM, In uno feretro de cristallo, unum os alicujus Sancti, et dicitur Sancti Niniani.
- ITEM, In una parva fiola de cristallo pars lactis Beate Marie Virginis.
- ITEM, In una parva fiola argentea deaurata, pars zone Beate Marie Virginis, et cum parte pfectis Domini.
- ITEM, In una parvula fiola coloris croci, oleum quod manavit de tumba Sancti Kentigerni.
- ITEM, Una alia fiola, cum ossibus Sancti Blasii et Sancti Eugenii.
- ITEM, In una alia fiola argentea de parte tumbe Sancti Caterine Virginis.
- ITEM, Una parva bursa cum parte clamidis Sancti Martini, ut patet in cedula.
- ITEM, Una bursa preciosa cum pectinibus Sanctorum Kentigerni et Thome Cantuariensis.
- ITEM, Quatuor alie burse cum ossibus Sanctorum corporalibus, et aliis minutis reliquiis.
- ITEM, Una cofra lignea, cum multis minutis reliquiis.
- ITEM, Duo sacculi linei cum ossibus Sancti Kentigerni, Sancte Tenew, et aliorum diverforum Sanctorum.

VASA ARGENTEA DICTE ECCLESIE IN CUSTODIA
SACRISTE EJUSDEM.

- IN PRIMIS, Quatuor calices deaurati.
- ITEM, Duo calices de argento, non deaurati.

- ITEM, Unus calix deauratus, pro altari Sanctæ Mariæ Virginis, quem donavit Magister David de Cadyhou precentor, eidem altari in perpetuum ferviturum.
- ITEM, Unus calix argenteus, quem dedit quondam bone memoriæ Magister Johannes de Hauyk, precentor ecclesiæ Glasguensis, ad altare Sancti Petri.
- ITEM, Unus calix argenteus ad altare Sancti Johannis Baptiste, quod fundavit bone memoriæ Magister Johannes Stewart quondam subdecanus diocesis ecclesiæ.
- ITEM, Una parva campana pro magno altari, de argento.
- ITEM, Due magne fiole de argento pro crismate et oleo, et alia missa Domino Episcopo, sed nunc reportantur.
- ITEM, Una pelvis cum lavacro de argento pro altari.
- ITEM, Unus discus de argento.
- ITEM, ij. parve fiole de argento, omnia pro magno altari.
- ITEM, Duo turibula de argento, unum majus et aliud minus.
- ITEM, Una navis argentea pro thure.
- ITEM, Una pixis rotunda pro custodia panis pro magno altari.
- ITEM, Una capsula sive fericulum de argento deaurata solennis, pro Eucharistia ferenda in processionibus.
- ITEM, Unum vas argenteum pro aqua benedicta cum aspersorio.

ISTA SUNT ORNAMENTA EPISCOPALIA PRO SE ET
MINISTRIS SUIS ET VESTIMENTA, ETC.

- IN PRIMIS, Una casula cum iiij^{or} dalmaticis, tribus albis, stolis, et ceteris paraturis, exceptis capis, de bruno violeto, cum ymaginibus in paraturis.
- ITEM, Unum aliud vestimentum integrum pro Episcopo et ministris, cum una capa, campo de rubeo serico, floratis cum auro et ymaginibus in paraturis.
- ITEM, Tercium integrum vestimentum pro Episcopo et ministris, varii coloris, auro intermixto cum capa, sed solum cum tribus dalmaticis et tunicis.
- ITEM, Quartum vestimentum pro Episcopo et ministris suis cum capa, cu-

jus campum de rubeo serico interlaquerato cum viridi serico aureis floribus intermixtis; non multum solenne.

ITEM, Unum integrum vestimentum de nigro serico pro Episcopo et ministris suis, cum ij. capis, paraturis aureis.

ITEM, Vestimentum integrum pro Episcopo et ministris de albo serico cum ij. capis ejusdem, cum paraturis aureis et ymaginibus de serico.

ITEM, Alba capa de serico, cum paraturis aureis spersa ymaginibus.

ITEM, Capa solennis cum campo rubeo de cramosey, cum paraturis aureis ymaginosis.

ITEM, Capa preciosa, sine aliis vestibus, de campo rubeo cramosey, cum paraturis aureis, plenarie spersa cum porcup. [porporatis?] et floribus aureis.

ITEM, ij. cape rubee de duplici samyn cum paraturis aureis.

ITEM, Una stola cum manipulo sine aliis indumentis, cum knoppis de auro purpurino.

ITEM, Unum solenne vestimentum tantum pro sacrista, cum frontali et ij. baudkynys de rubeo welveto de cramosyn, cum ymaginibus rubeis aureis et paraturis solennissimis, que procuravit Jo. Episcopus Glasguensis.

ITEM, Tres libri pontificales, unus antiquior et ij. noviores, &c.

Ista Episcopalia supra dicta sunt in serineis Episcopi.

SEQUUNTUR ORNAMENTA DICTE ECCLESIE GLASGUENSIS, SUB CUSTODIA SACRISTE EJUSDEM.

IN PRIMIS, Unum vestimentum integrum pro magno altari, scilicet pro sacerdote et ministris, de serico rubeo, cum paraturis sericis diversi coloris sine capa.

ITEM, Aliud vestimentum integrum pro sacerdote, diacono, et subdiacono, de albo serico auro intermixto, cum paraturis aureis, et ymaginibus sericis intextis, cum quatuor baudkynys de eodem.

ITEM, Una casula cum ij. Dalmaticis de serico viridi, cum paraturis aureis.

ITEM, Aliud vestimentum integrum cum iij. Dalmaticis de serico stragulato.

ITEM, ij. baudkynys pro magno altari de rubeo serico deaurate, cum me-

dio utriusque de nigro panno Damasceno, donate per Dominum modernum.

ITEM, ij. baudkynys de rubeo serico deaurate, date ecclesie per Cardinalem, ut patet per ejus arma intexta.

ITEM, ij. baudkynys de bruno sine armis.

ITEM, Quinque baudkynys antike pro magno altari de serico diversi coloris.

ITEM, Una mappa five pallia pro magno altari cum frontinello, ymaginibus aureis.

ITEM, Alia palla cum frontinello, coronis aureis per totam; Tertia de rubeo serico cum frontinello, ornata floribus et frondibus; Quarta cum frontinello de serico jacinthino cum flos [floribus] et aureis delphinis intertextis.

ITEM, Due mappe de viridi et rubeo serico cum armis Domini Cadyhou intertextis.

ITEM, Mappa cum frontali de auro, cum liliis Francis, preciosa.

ITEM, Tres mappe linee five [sine?] frontalibus.

ITEM, Una mappa cum frontali et ij. cervicalibus de albo panno Damasceno, data per magistrum Andream Hawyk.

ITEM, ij. cervicalia de rubeo serico cum armis Domini Cardinalis.

ITEM, ij. cervicalia de viridi serico.

ITEM, Integrum vestimentum cum paraturis aureis de albo serico cum lintheo, Ja. Cameron.

ITEM, Unum integrum sacerdotale ad altare sancti Martini, de viridi serico.

ITEM, Unum vestimentum integrum pro magno altari cum ornamentis pro diacono et subdiacono de bisso stragulato.

ITEM, Integrum vestimentum pro defunctis five [sine?] albo.

ITEM, Vestimentum integrum pro sacerdote tantum, de Persico serico cum coronis aureis intermixto, cum ij. mappis altaris, cum frontali.

ITEM, Vestimenta pro sacerdote tantum cum albis et aliis, viz. unum de serico, et aliud de Burdax, pro altari Sancti Johannis Baptiste, data per bone memorie Johannem Stewart subdecanum Glasguensem, cum iiiij^{or} mappis five twalis pro altari.

ITEM, Unum vestimentum bene preciosum de jacinthino serico pro sacerdote, cum alba et paraturis de eodem serico, et ij. baudkynys de eodem

donatum altari Sancte Katerine per bone memorie Matheum Episcopum Glasguensem.

ITEM, Unum feriale vestimentum, quod servit altari Sancte Katerine et Sancti Martini.

ITEM, Duo magna et bene preciosa cervicalia pro magno altari de Perfico sive Jacintino cerico cum armis Episcopi moderni dotata per eundem.

CAPE IN CUSTODIA SACRISTE.

IN PRIMIS, Capa valde preciosa de bruno Damasceno auro intexta, cum ymaginibus in paraturis aureis, donata Cancellario Glasguensi, cum armis bone memorie Johannis Stewart Comitis de Euenx [Levinax], et Domini de Darneley.

ITEM, Alia capa de bruno Damasceno, bene preciosa, auro intexta, cum paraturis, cum ymaginibus aureis, data ecclesie per magistrum David Cadyhou tunc Prebendarium de Torbolton.

ITEM, Una capa preciosa de campo rubei cerici cum pe" [perlis?] de olfchis [owchis?], aureis intextis, cum paraturis aureis ymaginosis, donata ecclesie Glasguensi per bone memorie magistrum Johannem de Hawyk Precentorem ecclesie sepedicte, cujus anime propicietur Deus.

ITEM, Capa bene preciosa de welueto rubeo et viridi, floribus et foliis aureis intextis, cum paraturis et ymaginibus aureis, valde preciosa, data ecclesie per bone memorie Johannem Senescalli quondam subdecanum dicte ecclesie.

ITEM, Una capa de Perfico cerico intexta bestiis, foliis, et floribus, cum paraturis aureis et ymaginibus cericis.

ITEM, Capa de cerico rubeo cum cophinis aureis, cum paraturis et ymaginibus cericis.

ITEM, Capa de bruno cerico, intexta bestiis aureis et paraturis aureis, cum ymaginibus cericis.

ITEM, Capa de bruno cerico plena bestiis aureis, cum paraturis cericis.

ITEM, Capa de rubeo cramaceno plena ymaginibus, cum paraturis fericis.

ITEM, Capa de rubeo cerico cum ymaginibus et bestiis aureis, cum paraturis aureis.

ITEM, Capa de viridi cerico cum paraturis aureis.

ITEM, Capa de cerico Perfico intexta bestiis et volucris aureis, cum paraturis aureis.

ITEM, Capa de jacinthino cerico intexta volucris aureis, et paraturis aureis.

ITEM, Capa de albo ferico intexta radiis et stellis aureis, cum paraturis cericis.

ITEM, Capa de rubeo cerico cum aquilis aureis.

ITEM, Tres alie cape virides de cerico, cum paraturis.

ITEM, Tres albe cape de cerico unius coloris cum paraturis cericis ejusdem coloris.

ITEM, Capa flavi coloris cum paraturis cericis.

ITEM, Capa cerica diverſi coloris coti^{ua} [continua?]

ITEM, Magnus pannus arrace de vita Sancti Kentigerni et iij. carpetis jacinthinis cum coronis, &c.

ITEM, Quatuor cortine pro magno altari ſtragulate de albo, rubeo, viridi, et nigro.

ITEM, ij. gremalia pro Domino de Bruno cum circumferentia de viridi.

ITEM, Rubeum gremar ſtragulatum jacinthino.

ISTI SUNT LIBRI SPECTANTES AD CHORUM.

(1) IN PRIMIS, Miſſale pulchrum, pro magno altari, notatum, co-opertum coreo albo.

(2) Aliud Miſſale minoris voluminis, notatum, co-opertum coreo rubeo.

(3) ITEM, Miſſale pro altari Sancte Katerine, non notatum, nec illuminatum, co-opertum albo coreo.

(4) ITEM, Miſſale Sancti Martini notatum, co-opertum albo coreo, magni voluminis.

(5) ITEM, Magnum Miſſale pro altari Sancti Johannis Baptiſte, non notatum, co-opertum coreo albo, dimiſſum per bone memorie Johannem Stewart, quondam ſubdecanum Glaſguenſem.

(6) ITEM, Miſſale parvi voluminis pro altari Beate Virginis, dimiſſum per Gilbertum Muſ. [Muſſald?] quondam officialem Glaſguenſem.

- (7) ITEM, Missale magnum, non notatum, dimissum altari Sancti Andree per Nicholaum Grinlaw decanum.
- (8) ITEM, Unum Missale parvi voluminis notatum, dimissum altari Sancti Nicholai per Dominum Hugonem Ra, quondam Subdecanum Glasguensem.
- (9) ITEM, Missale notatum, co-opertum coreo albo, bene magnum, pro altari Apostolorum Petri et Pauli.
- (10) ITEM, Missale in duobus voluminibus, quo usus est Dominus Thomas Marshell tempore suo, ad altare Sancti Stephani.
- (11) ITEM, Epistolare cum Evangeliiis, pro magno altari, co-opertum coreo albo, in volumine magno.

Et sic sunt decem missalia in Ecclesia, tempore consecutionis presentis Inventarij.

- (12) ITEM, Catholicon valde preciosum et solemne, co-opertum coreo albo, catenatum juxta magnum altare.
- (13, 14) ITEM, Biblia pulchra in antiquo testamento, in duobus magnis voluminibus, co-operta coreo albo.
- (15) ITEM, Una Legenda Sanctorum pulchra et solennis, co-operta coreo albo.
- (16) ITEM, Legenda minor sine co-opertorio.
- (17) ITEM, Unum Breviarium notatum, solemne, dimissum Stallo de Erskyn, per Dominum Johannem Carryk.
- (18, 19) ITEM, Aliud Portiforium magnum, co-opertum coreo albo.—Tertium Portiforium, notatum, minoris voluminis, co-opertum coreo albo.
- (20) ITEM, Quartum Portiforium ejusdem voluminis, notatum, co-opertum coreo albo, dimissum per Thomam de Barry ad Stallum de Alnecrum, cui ipse quondam prefuit.
- (21) ITEM, Unum Breviarium extra Chorum pro supervenientibus.—Et ita quinque sunt in Ecclesia tempore consecutionis istius Inventarij.
- (22) ITEM, Unum Breviarium in manibus Magistri Willelmi Goven.
- (23) ITEM, Unum Breviarium datum per Magistrum David Cadyhou extra Ecclesiam, bene notatum.—Ita sunt vij. Breviaria in universo spectantia Ecclesie, tempore consecutionis istius Inventarij.
- (24) ITEM, Unum Psalterium per se, co-opertum coreo albo, datum per Cardinalem ad Stallum de Renfrew, et ibidem catenatum.

- (25) ITEM, Pfalterium per se, catenatum ad Stallum Decani.
- (26) ITEM, Pfalterium per se, catenatum ad Stallum de Glasgu primo.
- (27) ITEM, Unum Pfalterium datum per Johannem Senescalli, quondam Subdecanum Glasguensem, catenatum in medio Chori, coreo albo co-opertum.—Ita sunt in Ecclesia per se quinque Pfalteria.
- (28) ITEM, Unum Antiphonarium magni voluminis ad Stallum Decani, coreo albo co-opertum.
- (29) ITEM, Aliud Antiphonarium, co-opertum coreo albo.
- (30) ITEM, Tertium Antiphonarium magni voluminis, co-opertum coreo albo, cum Pfalterio.
- (31) ITEM, Quartum Antiphonarium sine Pfalterio, co-opertum coreo albo.
- (32) ITEM, Antiphonarium cum Pfalterio, co-opertum coreo albo.
- (33) ITEM, Antiphonarium magni voluminis, sine Pfalterio, co-opertum coreo albo.
- (34) ITEM, Antiphonarium pro Rectoribus Chori, cum Pfalterio, co-opertum coreo albo.
- Ita sunt vij. Antiphonaria, et omnia in Ecclesia tempore confectionis.
- (35, 36, 37, 38, 39, 40) ITEM, iij. Gradalia magni voluminis nova, co-operta coreo albo; cum tribus minoribus Gradalibus. Ita vij. sunt in Ecclesia, et iij^{or} abstracta ab Ecclesia, nescitur per quos.
- (41, 42, 43, 44, 45) ITEM, iij^{or} Processionaria in Ecclesia, et i. in manibus Domini Ricardi Ay [Hay?] ad ligandum.
- (46) ITEM, Unum Collectarium, co-opertum coreo albo.
- (47) ITEM, Legenda aurea catenata ad stallum Subdecani, co-operta coreo albo.
- (48) ITEM, Unum Ordinarium catenatum ad stallum Precentoris, co-opertum coreo albo.
- (49) ITEM, Vita Sancti Kentigerni et Sancti Servani, in parvo volumine, catenata ad Stallum Precentoris.
- (50) ITEM, Epistole Sancti Pauli in magno volumine, catenate ad Stallum de Stobo.
- (51) ITEM, Unus liber Pontificalis in duobus voluminibus.
- (52, 53) ITEM, Alter liber Pontificalis in duobus voluminibus, solennis.

LIBRI EXTRA LIBRARIUM IN SCRINEIS.

- (54) IN PRIMIS, ff. Vetus (Pandectum Vetus) in una fifta.
- (55, 56) ITEM, Institutiones, cum decem Collationibus juris, in eadem fifta Juris Civilis, in uno volumine, et ff. novum (Pandectum novum) in eadem fifta.
- (57) ITEM, Historia Aëtorum Apostolorum in pulchro volumine, in eadem fifta.
- (58) ITEM, Unus liber ymnorum, collectorum et capitulorum, in pulchra litera.
- (59, 60) ITEM, Tractatus Sancti Augustini in una fifta, duobus Sermonibus super Psalmos.
- (61, 62) ITEM, Liber Decretalium pulchri voluminis, in alia fifta, cum libro Decretorum in eadem.
- (63) ITEM, Liber de *Quodlibet* Magistri Jo. Poyfley.
- (64) ITEM, Liber Bede Presbyteri super xl. homelias Evangeliorum, in papiro.
- (65) ITEM, Liber Theologie, cum armis cardinalis Scotie in parva littera in quo scribitur supra in presentis [principio?] primi folii, *Prima dictio*.
- (66) ITEM, Liber parvi voluminis, de Sermonibus Beati Bernardi.
- (67, 68) ITEM, Liber in magno volumine de Sermonibus, Leonis Pape, cum alio minoris voluminis de Sermonibus ejusdem Leonis Pape.
- (69) ITEM, In tertia fifta, in Nave Ecclesie, quidam liber Augusteni, magni voluminis, qui habet in textu primi folii, *Per missam quidem*.
- (70) ITEM, Alius liber in quo habetur Simbolum fidei, compositum a beato Jeronimo, qui incipit, *Credimus in Deum patrem*.
- (71) ITEM, Valerius Maximus.
- (72) ITEM, Liber Petri Damiani qui appellatur Grecifinus, habens in primo textu, *Domino Venerabili*.
- (73) ITEM, Unum volumen continens Statuta Concilij Turonensis.
- (74) ITEM, Liber Expoficionis Pfalterii.
- (75) ITEM, Alius liber, sine afferibus in pergameno, in magno volumine, qui incipit, *Reverencia preclare virtutum*.

- (76) ITEM, Parvus liber, qui dicitur Metamorphoseos.
- (77) ITEM, Rethorica Aristotelis translata in Latinum, qui incipit *Omnis ars*.
- (78) ITEM, Liber qui dicitur Novus Decanus de Conditionibus Armano-
orum, in magno volumine, in pergamento, cujus primum folium habet
in textu, *Reverendis in Christo patribus*.
- (79) ITEM, Sententia fratris Ricardi Ordinis Fratrum Minorum, super lib-
ros Ethicorum, cujus primum folium habet, in textu, *Quid est virtus*.
- (80) ITEM, Frater Petrus super iij^o. Sententiarum, cujus primum folium
habet in textu, *Haurietis aquas in gaudio*.
- (81) ITEM, Liber tercius et quartus Boneventure, qui incipit, *Dicitur
autem*.
- (82) ITEM, Liber Augustini contra Faustinum hereticum, qui incipit, *Faus-
tus quidem*.
- (83) ITEM, Liber Francisci Petrarci, cujus primum folium habet in tex-
tu, *Paucos homines*.
- (84) ITEM, Parvus liber, qui incipit, *Est Margarite*.
- (85) ITEM, Liber posterioris Expoficionis, habens in textu, *Inventis Ar-
istotelis*.
- (86) ITEM, Liber Gaij Crispij et Salustij in magno volumine, qui incipit,
Omnium bonum.
- (87) ITEM, Sermones Dominicales in papiro, cum aliis infinitis libellis,
quorum nomina ignoramus.
- Isti libri prescripti sunt in scrineis in ecclesia, tempore confectionis
presentis Inventarij.

INSUPER ISTI LIBRI SEQUENTES SUNT ECCLESIE GLAS-
GUENSIS EXTRA IN MANIBUS ALIORUM.

- (88) IN PRIMIS, Henricus Boecii, de donatione Magistri Willielmi Ade
Reſtoris de Luſſe, in manibus Magistri Jo. Wiſchard, pro vita.
- (89) ITEM, Braco, ex donatione Magistri Lawedre quondam Episcopi
Glasguensis, in manibus Magistri Alexandri Lawedre pro vita.
- (90) ITEM, Idem Magister Alexander habet Speculum Judiciale, sub pig-
nore unius Decreti, pro voluntate Capituli restituendum.

- (91) ITEM, Sententia Bartholomei de Pis. data per Dominum Johannem Stewart quondam Subdecanum, in manibus Magistri Roberti Moffat ad voluntatem Capituli.
- (92) ITEM, Liber Boetii, cum Gloria Trinitatis, in manibus Magistri Johannis Legati, dicta voluntate Capituli.

LIBRI SEQUENTES SUNT IN LIBRARIO ECCLESIE
GLASGUENSIS CATHEDRALIS.

- (93) IMPRIMIS, In Banca occidentali, in cuno boreali, Liber Theologie de Fide et ejus abusu, auro illuminatus, qui deficit in ligatura, cuius primum folium habet in textu, *Primo post omnem considerationem.*
- (94) ITEM, Liber Theologie Sancti Thome in fecunda parte, habens in primo textu, *Quia sicut Damascenus.*
- (95) ITEM, Istoria Ecclesiastica in pulcro volumine, qui incipit, *Reverendo patri.*
- (96) ITEM, Liber Moraliu Aristotelis, pulcro volumine bene illuminatus, qui incipit *Omnis ars.*
- (97) ITEM, Primus liber Sancti Thome de Alquino (Aquinas) super sententias, qui incipit, *Ego Sapientia effudi flumina.*
- (98) ITEM, Liber Sancti Thome, super iij^{to}. Sententiarum, qui incipit, *Misit verbum suum.*
- (99) ITEM, Liber Sancti Thome, intitulatus Super iij^{to}. Sententiarum, qui incipit, *Nunc ad considerandum.*
- (100) ITEM, Liber Sancti Thome, qui dicitur Media pars super iij^{to}. Sententiarum, qui incipit, *Misit verbum suum.*
- (101) ITEM, Unus liber super tercio et iij^{to}. Sententiarum Johannis Douns Subtilis Doctoris, qui incipit, *Circa Incarnationem.*
- (102) ITEM, Liber Sancti Thome de Alq'no (Aquinas) super 3^{do} Sententiarum, incipiens, *Ad locum.*
- (103) ITEM, Secundus Liber Boneventure super Secundo, incipiens, *Solummodo.*
- (104) ITEM, Prima pars Sancti Thome in pulcro volumine auro illuminato, qui incipit, *Quia Theologice.*

- (105) ITEM, Summa Confessorum in pulcro volumine, qui incipit, *Quia dubiorum.*
- (106) ITEM, Liber Secundus Scoti Subtilis, in pulcro volumine, qui incipit, *Verum homini.*
- (107) ITEM, Liber Concordantie Biblie, auro illuminatus, qui incipit, *Cuilibet volenti.*
- (108) ITEM, Pulcrum volumen super quinque libris Moyfi, qui incipit, *Vocavit Dominus Moysen.*
- (109) ITEM, Apostilla Nicholai de Lira super Matheum et alia Evangelia, qui incipit, *Quatuor facies uni.*
- (110) ITEM, Una Biblia integra, in pulcro volumine, auro illuminata, qui incipit, *In principio creavit Deus.*
- (111) ITEM, Quidam liber Theologie questionum, continens ij^e. ex lxvi. questiones, qui incipit, *Tota Christiane fidei pertinet ad duo.*
- (112) ITEM, Liber Super quatuor libros Sententiarum unius Doctoris Angelici, qui incipit, *Ista questione probatur.*
- (113) ITEM, Apostilla super Pfalterium Nicholai de Lira, qui incipit, *Propheta magnus surrexit in.*
- (114) ITEM, Epistole Pauli Glossate, pulcre illuminate auro, qui incipiunt in Glossa, *Paulus Servus Jhu Christi.*
- (115) ITEM, Quædam Expoficio Prologorum Biblie in parvo volumine, qui incipit, *Artibus expositis.*
- (116) ITEM, Apostilla five Expofitio Pfalterii Sanctissimi Augustini, qui incipit in Prohemio, *Cum omnes prophetas, &c.*

Isti libri prescripti continentur in dicta Banca occidentali.

IN SECUNDA BANCA.

- (117) IN PRIMIS, Liber Codicis Justiniani, in pulcro volumine auro illuminatus, primo habens in textu, *Imperator Justinianus.*
- (118) ITEM, Liber ff. Veteris, in secundo folio habens in textu, *Curabit.*
- (119) ITEM, Liber Inforciati, habens primo folio in textu, *Dotis causa.*
- (120) ITEM, ff. novum, in pulcro volumine auro illuminato, habens in primo textu, *Hoc Edictum.*
- (121) ITEM, Parvum volumen, continens Decem Collationes cum Au-

tenticis, habens in prima linea fecundi folii, *Commentariis*.—Et sic habetur totus cursus Juris Civilis, datus per Magistrum Johannem Stewart quondam Subdecanum Ecclesie Glasguensis, &c.

(122) ITEM, Speculum Judiciale in pulcro volumine, habens in secundo folio *Quum pares cet. nosti cura*.

(123) ITEM, Summa copiosa, habens in prima linea fecundi folii, *Et de decretis*.

(124) ITEM, Liber Invocationum, non catenatus, carens affere.

(125) ITEM, Liber Decretorum folemnis, habens in prima linea fecundi folii, *Pacis Inducie*.

(126) ITEM, Aliud Decretum valde foleme, habens in prima linea fecundi folii, *De regulis Juris generalibus*.

(127) ITEM, Liber Cle..... Aristotelis in pulchro Volumine, habens in prima linea fecundi folii, *Plurimas conditiones*.

(128) ITEM, Liber Decretalium in pulcro volumine, habens in prima linea fecundi folii, *Amplectimur quippe*.

Istum cursum Juris Canonici dedit bone memorie Willielmus Lawedre, quondam Episcopus Glasguensis, cum Sexto.

(129) ITEM, Volumen pulcrum cum Epistolis Bernardi Clarivallensis et cujusdam Othonis, in uno volumine, habens in textu in prima linea fecundi folii, *Veniatque male*.

(130) ITEM, Quedam prefacio super Genesin, habens in prima linea fecundi folii, *Unde facta et forma*.

(131) ITEM, Una Lectura libri Sententiarum composita a Fratre Gregorio, habens in prima linea fecundi folii, *Ex prima conditione Aristotelis*.

(132) ITEM, Historia Ecclesiastica, habens in prima linea fecundi folii, *Et de. Sol...* (Et debet Sol...)

(133) ITEM, Quoddam pulcrum volumen Magistri Hugonis Paris, habens in prima linea fecundi folii, *Que non erat*.

(134) ITEM, Una Biblia pulcra bene illuminata, cum Novo Testamento et Antiquo, habens in prima linea fecundi folii, *Quasi non*.

(135) ITEM, Tractatus Sancti Augustini de Evangelio habens in prima linea fecundi folii, *Testibus intelligere*.

(136) ITEM, Liber Questionum ermanorum, compositus per Ricardum Randulphi, habens in secundo folio, *Isaacus interrogatus*.

- (137) ITEM, Pulcrum volumen Mechanice de celo et mundo, de generatione et corruptione, cum multis aliis tractatibus, habens in prima linea fecundi folii, *Item pravam existimamus.*
- (138) ITEM, Pulcrum volumen co-opertum coreo rubeo, habens in primo, *Finis et fabula rerum.*
- (139) ITEM, Liber collationum Domini Odonis Abbatis, in pulcro volumine, habens in prima linea fecundi folii, *Jam eos alloquitur.*
- (140) ITEM, Unum volumen rubeo (coreo) co-opertum, habens in prima linea, *Qui secundum apostolum.*—Et sic secunda Banca est impleta.

IN TERCIA BANCA.

- (141) IN PRIMIS, Liber Sermonum in papiro, non catenatus, habens in prima linea, *Dominus noster Rex.*
- (142) ITEM, Liber Sententiarum, non catenatus, habens in prima linea fecundi folii, *Non enim facile.*
- (143) ITEM, Ephitaphium Senecæ, continens Epistolas Pauli ad Senecam, habens in primo folio *Lucius Amicus Senecæ.* (Anicius Seneca.)
- (144) ITEM, Liber de Sermonibus Augustini, habens in prima linea fecundi folii, *Sicut sponso placet.*
- (145) ITEM, Summa Theologie Bradwardini, De causa Dei contra Ephilog. habens in prima linea fecundi folii, *Quis ergo.*
- (146) ITEM, Unus liber rethorice Aristotelis, habens in prima linea fecundi folii, *Idem ipse.*
- (147) ITEM, Pistole Sancti Augustini in pulcro volumine, habens in prima linea fecundi folii, *Ammones.*
- (148) ITEM, Primum volumen de Peccato Ade, habens in prima linea fecundi folii, *Quod palpabile fuit.*
- (149) ITEM, Epistole Clementis ad diversos principes, habens in prima linea fecundi folii, *Tanto tibi solercius.*
- (150) ITEM, Secundus liber Scoti Doctoris subtilis, habens in prima linea fecundi folii, *Creatura est.*
- (151) ITEM, Liber Landulphi super Secundo libro Sententiarum, habens in prima linea fecundi folii, *In alio est dictum.*
- (152) ITEM, Unus liber non catenatus, super Augustinum de Civi-

- tate Dei, habens in prima linea fecundi folii, *Sanctorum Petri et Pauli*.
- (153) ITEM, Liber de Quodlibet, habens in prima linea fecundi folii, *Ex istis apparet*.
- (154) ITEM, Tractatus Jo. Forrest, super primo Sententiarum, habens in prima linea fecundi folii, *Per personam*.
- (155) ITEM, Prima pars Summe Sancte Theologie, habens in prima linea fecundi folii, *Ista scientia*.
- (156) ITEM, Liber Sancti Augustini De regulis vere fidei, habens in prima linea fecundi folii, *Ad eam dilatetur*.
- (157) ITEM, Lectura super primo Sententiarum, edita a fratre Gregorio, habens in prima linea fecundi folii, *G. amittendo*.
- (158) ITEM, Liber Pastoralis Beati Gregorii, habens in prima linea fecundi folii, *Iniquitatis*.
- (159) ITEM, Liber collationum, habens in prima linea fecundi folii, *Dicitus habere adversus duos*.
- (160) ITEM, Quidam tractatus Fidei contra diversos errores, habens in prima linea, *Duodecim Apostoli*.
- (161) ITEM, Liber Boneventure, super Tercio Sententiarum, habens in prima linea fecundi folii, *Sicut creatura*.
- (162) ITEM, Unus liber Beati Augustini de Civitate, habens in prima linea fecundi folii, *Observata pietas*.
- (163) ITEM, Petrus Torentarij super quarto Sententiarum, habens in prima linea fecundi folii, *Potencia*.
- (164) ITEM, Magister Johannes Waux dedit in uno pulcro volumine, Jo-cellinum et Wilhelmum de Monte Haudon, super apparatu Clementis, qui habet in prima linea fecundi folii, *Ipsas manifest*.
- (165) ITEM, Dedit unum Lucidare, habens in prima linea fecundi folii, *Fecit ex igne*.

EXPLICIT.

OBSERVATIONS ON THE PRECEDING CATALOGUE OF BOOKS.

IN reference to the preceding Catalogue of Books, I beg leave to mention some observations that have occurred to me, though they may differ from the ideas commonly entertained respecting the importance of such ancient libraries. We are accustomed to hear of the great learning of the religious men who, in old times, inhabited the monasteries of Ireland; and such learning, though in a less degree, has also been imputed to the religious in this country. Great lamentations have accordingly been made for the loss of their libraries, which the imaginations of some authors have replenished with ample stores of valuable books.

I apprehend, however, that there is no reason for very great regret on this account, or to think that there was either much learning, or many books among our ancient clergy. The notion that there was, must have arisen from the great figure, which a small degree of learning necessarily made, in the eyes of rude people, possessed of little learning or knowledge of books.

Some manuscripts have come down to us from the Irish monks of old times; but it may be questioned whether they show any degree of learning that can be called extraordinary. This learning, such as it was, ought to have been increased, when they came to have a close connection with the church of Rome; but, even after that connection was established, their inferiority only becomes more conspicuous.

If this observation is just with respect to the Irish monks, it must hold in a stronger degree with regard to the clergy and monks of Scotland. As to the most early period of their history, that of the Culdees, (who did not acknowledge subjection to the Roman church), it seems certain that these ancient priests have not left any books to enable us to judge of their learning; at least, we have seen no books attributed to them. After the establishment of the Roman hierarchy in this country, the inferiority of the priests to those on the Continent is obvious. Many monasteries were established, and some upon prior Culdee foundations, upon the principles of the orders of the Roman church. But all their records show that, for the most part foreigners, and not natives, were at the head of them. And

historically we are informed, that whole bodies of monks were brought from England and France, and planted in the newly established, or newly modelled religious houses of Scotland.

It is not the object at present to go into any discussion of particular facts, in support of these propositions, though, with some expense of time and labour, such might be brought forward. The general proposition in view is, that the learning of our ancient monasteries, and value and importance of their libraries, has been greatly overrated. We may safely infer the same thing of our secular clergy before the Reformation.

One of the best ways of judging of this matter, is to consider what books they were commonly possessed of and used. It will be found that their books were few in number, and very limited as to the extent of the field of knowledge which they embraced.

Dr Jamieson, in his account of the Culdees, has given the catalogue of a library of a religious house, viz. the Priory of Lochleven, about the year 1150. No doubt this library was at the time thought to be ample, and to contain all the books the society needed. However, it consisted of only *seventeen* volumes; and among these, there was NOT a *complete copy of the Bible*, only some detached parts. The rest were either such books as were used in the ordinary service of the church, and not even a complete collection of these, unless their form of worship was very different from that of Rome; or, *2dly*, Some theological books, such as the *Libri Sententiarum*, or commentaries upon them. There is not in this collection one classic author, Greek or Latin, nor any book on Philosophy or General Literature. We may, therefore, conclude, that, at the time alluded to, (about 1150) this was not a learned society, nor were they provided with the means of becoming so.

This house had been an ancient seat of Culdees, and was well endowed; therefore, upon the idea of learning prevailing amongst these priests, we have a right to presume it would be well provided with books: And we may conclude it was so, in an equal degree at least with any other establishment of the same kind. Yet we cannot help thinking it was a miserable collection for a body of priests, possessed of whatever learning was in the country.

General assertions of the great learning of the monks and priests of ancient times, and erroneous notions of collections of valuable books in their possession, afford no distinct ideas on this subject. An inquirer into those matters naturally seeks for the facts on which such assertions are founded, or notions entertained. In order to afford the satisfaction wanted, it would be desirable to collect and examine all catalogues or inventories of collections of books belonging to religious houses, or other ecclesiastical corporations in this country; and, if a number of them were brought together, they would afford grounds for judging of the degree of learning which the clergy usually possessed, or had an opportunity of acquiring. There are a number of chartularies or registers of bishoprics and religious houses yet extant, wherein materials may probably be found; and those who make this matter an object of enquiry, would do well to examine them, and extract whatever they contain respecting the books and libraries of those churches.

The Chartulary of Glasgow, and all the other archives of that Bishopric, were carried to France at the Reformation, and lodged in the Scotch college at Paris. After the French

Revolution, the Chartulary was brought to this country upon loan, where I had an opportunity of seeing it, and copying from it the catalogue which is prefixed.

The Chartulary itself consists of two volumes written on vellum, one more ancient than the other. They are in a great measure copies of each other, but each contains a variety of deeds which the other has not. The more ancient volume commences with the period of David I. before he was king; and contains a great number of deeds from the restoration of the See by him, then Prince of Cumberland, till a period preceding the Reformation. The second is chiefly a transcript of the former; but it contains a number of deeds of more modern date, respecting endowments by individuals, of chapels, altarages, &c. which are not in the first.

The first volume contains the catalogue prefixed, and bears to have been taken by four Canons of the church, on 24th March, 1432. It includes also the preceding list of ornaments, jewels, reliques, &c.

Before entering into consideration of the number and nature of the books in this catalogue, it is proper to mention that it lies under some disadvantages, which deprive us of some part of the information we had reason to expect from it.

It seems to have been originally drawn up not by very learned hands; as several books are mentioned with which the compilers appear to have been unacquainted; for they do not give either the names of the authors, or the subjects. Several books have no description or distinction, but merely the first words on the first or second leaf. The first of these marks might lead us to find out the book meant; but the reference is most frequently made to the first words of the second leaf, either because the first leaf has been obscure, or that the beginning of the second leaf might afford a better distinguishing mark of the individual copy, than the first word of the first leaf, which fell to be the same in every copy. But even the transcription of these words is frequently erroneous, showing that the compilers were but imperfectly acquainted with the Latin language, and not at all with the book itself.

Farther errors have been added in transcribing the catalogue into the Chartulary. The transcriber has been still more unequal to his task than the compilers. He appears to have been little acquainted either with the Latin language, or the books described; and the writing is more indistinct and worse formed than the rest of the book. He has been ignorant of the import of many of the contractions used, and in consequence has made some of them unintelligible, and evidently misread and copied erroneously a number of words. Hence I have been unable to decypher in a satisfactory way some of the passages, as to which I have used my best powers of conjecture; but, as to some others, I am obliged to confess myself unable to find out the true reading.

These observations it is necessary to keep in view, in order to account for the obscurity that will be found in some passages, and because it is uncertain whether we can ever see the original whence the copy was taken.

Before taking notice of the species of books appearing in this list, it may be remarked, that, as it is near 300 years later in date than that of Lochleven, and belonged to one of the richest churches in Scotland, so the number of books is much greater, there being no less than 165 books particularized, many of them distinguished as *Solennes, auro illuminati*,

magni voluminis, &c. showing they were particularly fine and expensive books. The collection may therefore be considered as ample for the time, and that it corresponded to the wealth of the establishment to which it belonged. Compared with modern libraries, it appears to be an insignificant collection; yet, when we consider the amount that must have been paid for writing and vellum for so many large books, we must think that such a collection could not be procured, without incurring a very heavy expense.

The particular books are sufficiently detailed in the catalogue itself; but it may be useful to give the following general view or classification of the kinds of books which composed this library, as showing what studies most commonly occupied the learned of that period.

I. The first class is that of books necessary for the service of the church, consisting of, 1. *Missals*, ten in number, belonging to the high altar, and to different altars and chaplainries in the church. These are described as *notata* or *non-notata*, i. e. with or without the music; and as *magni* or *parvi voluminis*, or *illuminata*.—2. *Breviaria* or *Portiforia*, which are also described as with or without the music, and are seven in number.—3. *Psalters*.—4. *Antiphonaria*.—5. *Gradalia*.—6. *Processionaria*.—7. One *collectarium*.—8. One *ordinarium*.—9. *Libri Pontificales*.—10. *Liber Hymnorum*, &c.

1. No. 1—10.

2. No. 17—23.

3. No. 24—27.

4. No. 28—34.

5. No. 35—40.

6. No. 41—43.

7. No. 46.

8. No. 48.

9. No. 51, 52, 53.

10. No. 58.

II. Then follow bibles and detached books, or parts of the scriptures, and a concordance, nine in number.

No. 11, 13, 14, 50, 57, 107, 110, 114, 134.

III. Legends and lives of saints, including those of Saint Kentigern, the patron Saint of Glasgow, and Servaas, said to have been his teacher.

No. 15, 16, 47, 49.

IV. Books of the Civil and Canon law, of which there is a complete, and apparently an expensive, collection.

No. 54, 55, 56, 60, 61, 60, 117, 118, 119, 120, 121, 122, 123, 128.

V. Theological books, comprehending several works of Saint Augustine, Saint Jerome, Bede, Saint Bernard, &c. Among these the *Libri Sententiarum*, as the then standard book of theology, and commentaries upon them, make a principal figure. There are also some commentaries and expositions of different parts of the Scriptures. Of some of these books, I have not discovered the precise titles nor authors' names, the reason of which has been mentioned above. To these may be added one book containing the statutes of the Council of Tours.

No. 59, 64, 65, 66, 67, 68, 69, 70, 74, 80, 81, 82, 83, 87, 89, 94, 95, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 108, 109, 111, 112, 113, 115, 116, 125, 126, 129, 130, 131, 132, 133, 135, 139, 140, 141, 142, 144, 145, 147, 148, 149, 150, 151, 152, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165.

No. 73.

VI. There are some books which may be termed Philosophical, as treating of Morals, Metaphysics, or Natural Philosophy, among which are some of Aristotle's works, but Latin translations.

No. 63, 77, 79, 83, 96, 127, 137, 140, 153.

VII. Of classical books there are very few, and these not the most eminent. There is, however, a *Catholicon* or Great Dictionary of the Latin tongue, compiled by *Johannes Eal-*

No. 12.

bus Jannensis, (or of Genoa) described as *valde preciosum et solenne*. It was the dictionary chiefly used in those times, and accordingly was printed so early as 1460. It is a book of great size, and consequently expensive. There are two MS. copies of it in the Hunterian Museum at Glasgow, each in two immense volumes, one marked with the name of *Peter Burman*. A sight of these copies will help one to form an idea of the great expense which this book would cost in writing and vellum. The other books of this class are Valerius Maximus, Ovid's *Metamorphoses*, Sallust, Boetius two copies, and Seneca's *Epistles*, which the transcriber has erroneously written *Ephitaphium Senecæ*, as he has described the first words of Sallust to be *Omnium bonum*. The Collection does not contain one book in the Greek language.

VIII. *Lastly*, There are some books, most of which seem to be theological, which are so imperfectly described, that their authors or subject does not appear; nor have I been able to guess them; the difficulty of doing so being increased by the way adopted for distinguishing the books, viz. the first words of the *second* leaf, which cannot be ascertained without a careful inspection of the very book intended, a matter of no small trouble, independent of the difficulty of finding the book.

It has been already said, that this collection may be considered as an ample library, according to the state of the times, and must have cost a large sum of money. A number of the books are mentioned as having been donations, probably purchased abroad by the donors. When we review the catalogue, we may give up any regret we may have felt for the loss of those books, so far as they are known, supposing them to have utterly perished; and if any of those we do not know are irretrievably lost, we may be comforted by the consideration, that probably the loss to the learned world is not great.

The chief cause of regret appears to arise from the 87th article, which bears *Sermones Dominicales in papiro, cum aliis infinitis libellis quorum nomina ignoramus*. It is probable that this is the part of the library which would now-a-days be reckoned the most curious. Perhaps, the *infiniti libelli*, were the current or popular books of the time, not written and illuminated in a magnificent style, as being intended for ordinary reading, not for the solemn service of the Church. The ignorance which is professed by the clergymen who made the Catalogue may be attributed to their not condescending to read such profane books; but there may have been among them Classics, as well as Chronicles or Histories, which might at this day afford much information. Their being written on paper stamped them as worthless.

Having suggested this consideration, I hope I may venture, without exciting great grief, to mention that it is very doubtful whether any of these books existed in the Scotch College previous to the French Revolution; but, if they did, there is very little reason to doubt, they were either destroyed or scattered during the time of the wars which followed that event. Still it would be desirable that inquiry were made as to the history of the Scotch College in that period, and its present state; as it would be satisfactory to know what became of the books, and more especially of the papers and records, of the Scotch churches, which were lodged there at the Reformation.

To the foregoing Inventories there may be added the following deeds recorded in the Chartulary, respecting Donations of Vestments, &c. to the Church, or respecting the office of the Sacristan who had the charge of them.

CARTA INDENTATA WALTERI FILII GILBERTI
DE VESTIMENTIS DATIS ALTARI BEATÆ MA-
RIÆ IN ECCLESIA GLASGUENSI.

PATEAT universis Christi fidelibus per hanc presentem Indenturam, Quod Ego Walterus filius Gilberti, Do, divine caritatis intuitu, pro salute anime mee, et Mariote uxoris mee, et pro anima Helene uxoris quondam mee, et pro animabus antecessorum et successorum meorum, Altari Beate Marie Virginis in ecclesia Cathedrali Glasguensi en le Crudis, unum vestimentum integrum pro Sacerdote, Diacono, et Subdiacono, scilicet, unam casulam, tunicam, et Dalmaticam de viridi panno de Tarys [Parys?] tres albas, tres amictas cum totidem stolis, Phonomys, et zonis, duo lintheamina, cum frontali de serico, tres capas chori de Pel. et tria superpellicia, unum corporale, et unum sudarium, unum calicem argenteum deauratum, duas phiolas, et unum thuribulum argenteum: Ita quod hec omnia remaneant ad dictum altare ad utendum ipsis ad Missam de Beata Virgine Maria, in festis ad arbitrium Capituli Glasguensis: Excepto quod omnia vestimenta predicta, calix, phiole, thuribulum et cetera omnia prenotata, accommodabuntur et deliberabuntur mihi et uxori mee predictæ si supervixerit, quoties nobis visum fuerit; Et post me, ad requisitionem heredis mei et heredum meorum, quater in anno ad capellam Sancte Marie de Maytan (f. Maychan) pro divinis ibidem celebrandis; Scilicet in festo Natalis Domini, in festo Pasche, in festo Pentecostes, et in festo Nativitatis Beate Marie Virginis; Et bis in anno ad capellam Beati Thome Martyris de Glasgu; Scilicet, ad festum suum infra Natale, et ad festum Translationis ejusdem: Et nos Capitulo Glasguensi commendantes dictum Walterum de tanto beneficio, largitione, et devotione recipimus omnia predicta vestimenta et alia, sub conditionibus, modis, et formis per ipsum

Walterum appositis ; Promittentes eadem salva custodire quantum duraverint, sicut alia ecclesie nostre vestimenta, ad dictum usum, et ad accomodandum et deliberandum ad Capellam de Maychan, et ad Capellam Sancti Thome prout superius est expressum : Et hoc omnibus quorum interest tenore presentium significamus. In cujus rei testimonium huic parti indentate penes dictum Capitulum remanenti, sigillum mei Walteri est appensum : Alteri vero parti penes dictum Walterum remanenti, sigillum commune Capituli nostri est appensum. Data apud Glasgu duodecimo die mensis Julij anno gratie 1320.

INSTRUMENTUM DE VESTIMENTIS DATIS ECCLESIE GLASGUENSI PER ALANUM STEWART DOMINUM DE DERNELE.

In Dei nomine. Amen. Per hoc prefens publicum instrumentum cunctis pateat evidenter, Quod anno ab incarnatione ejusdem secundum computationem regni Scotie 1429 ; Mensis Februarij die secunda, Indictione octava, Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Martini divina providentia pape V. anno 13^{te}. In presentia venerabilium virorum Magistrorum Johannis de Hawyk Precentoris ecclesie Glasguensis, tunc vicem gerentis Decani, aliorumque Canonicorum dicte ecclesie, mei Notarij et testium subscriptorum ; Nobilis vir Alanus Stewart Dominus de Dernele, in honorem Dei omnipotentis, Beate Marie Virginis, et Sancti Kentigerni Confessoris, concessit et libere donavit dicte ecclesie Glasguensi ac magno altari ejusdem, in perpetuo, unum vestimentum de rubeo vel velo [velveto?] viz. Casulam, Albam, Amictam, Cingulum, Stolum, et Manipulum ; cum duobus pannis, de imaginibus broudatis, uno videlicet ante altare, et alio supra altare ; Et cum uno pallio et frontali broudato de eodem. Que ornamenta dicto altari assignavit, et dictam ecclesiam in possessionem predictorum ornamentorum posuit et misit, et de eisdem investivit : Et dictus Dominus de Der-

nele quotiens opus fuerit, et dictis ornamentis indigeat, habebit illa in usum suum. Et si contingat, dictum Dominum de Dernele decedere, vel se ad partes transmarinas disponere, dictum vestimentum cum pannis broudatis et aliis partibus suis, pure simpliciter et sine aliqua conditione, in dicta ecclesia, et cum dicto Capitulo perpetuis temporibus futuris remanebit. Super quibus omnibus et singulis prefatus Dominus Magister Johannes Precentor, nomine dicti Capituli petiit a me Notario fieri publicum instrumentum. Acta fuerunt hec in dicta ecclesia Glasguensi, anno, mense, die, indictione, et pontificatu quibus supra. Cui quidem instrumento dictus Alanus Dominus de Dernele, suum sigillum apponere promisit; Presentibus circumspēctis viris Magistro Gilberto de Park Rectore ecclesie de Colbantoun et Domino Thoma Marshall vicario ecclesie de Kylwynyn diocefeos Glasguensis ad premissa vocatis specialiter et rogatis.

Et ego Johannes de Hawyk Presbyter Glasguensis diocefeos, Publicus auctoritate imperiali Notarius, &c.

ORDINATIO ANDREÆ EPISCOPI GLASGUENSIS DE OFFICIO SACRISTÆ, ET ORNAMENTIS EC- CLESIAE.

ANDREAS Dei et apostolice sedis gratia Episcopus Glasguensis, universis et singulis ad quorum notitiam presentes litere pervenerint salutem in omnium Creatore: CUM autem Ecclesiam venerari sit fidem Dei dilatare, et ipsius ministros multiplicare, sit palmites seu doctores Sancti Spiritus instinctu divinitus augmentare; Cujus Ecclesie ministri innocentes et Sancti, a peccatoribus segregati, nullam habentes maculam, angulum, neque rugam; in summitate capitis crines habentes ramos, et coronam rotundam ob innocentie signum, et familiariter cum Christo singulare connubium, cui in innocentia vite, morum honestate, et aliarum virtutum tanquam splendoribus lampadis, in exemplar aliorum, semper toto cordis

affectu, et etiam corporum et indumentorum ostensione, ministrare nitantur; quam sanctius prout poterunt etiam honestius atque decentius juxta facultatis sue vires, cum ecclesiarum et altarium ornamentis nitidis, candidis, atque decore, quibus illud divinissimum ac sacratissimum Sacramentum corporis et sanguinis Domini nostri Ihesu Christi pro peccatis vivorum et mortuorum, quotidie per ministrorum manus tractatur, immolatur et fumitur, in quo est salus unica, vita, et resurrectio nostra, per quem (quod) salvati et liberati sumus. Igitur ob honorem et laudem Dei omnipotentis, ac divini cultus augmentationem, et ipsius (ipsorum) ministrorum decorationem et ornamentum, una de consensu et assensu capituli nostri, vocatione legitime facta, ac tractatu solenni diligenter prehabito, Creamus, Erigimus, et Ordinamus, unum custodem ornamentorum et ecclesie nostre antedictae perpetuum, sub certo modo et forma, prout inferius continetur: **INPRIMUM**, Quod Capellanus constitutus ad celebrandum pro anima quondam bone memorie Reverendi in Christo Patris et Domini, Domini Willelmi Turnbull predecessoris nostri, semper sit custos nostre ecclesie; Ita quod ipsa Capellania, quam primum ipsam vacare contigerit, per cessum vel decessum Domini David Burumton nunc possessoris ejusdem, sit pro perpetuo annexa eidem officio custodis; Cui etiam officio Annectimus, Unimus, atque Incorporamus, in augmentum sue sustentationis et cure, omnes et singulos illos proventus, commoditates, et redditus quos habuit P. presens noster sacrista, vocatus interior sacrista, una cum decem marcis debitis ex Prebenda de Kumnok, in primeva sua creatione, alias datis ad sustentationem puerorum in dicta ecclesia nostra ministrantium: Cujus summe solutio fiet eidem custodi, ad quatuor anni terminos solitos et consuetos pro hujusmodi pueris antedictis. **ITEM**, Nos Episcopus Andreas antedictus, sibi unam marcam concedimus, divine caritatis intuitu, in sue portionis augmentationem, una cum mansione ubi commodius fieri possit. Et Ego Patricius Leche Cancellarius dicte ecclesie Glasguensis, unam dimidiam marcam similiter ut prefertur per dominium meum Glasguense eidem concedo. Ipse vero custos continuam et personalem faciet residentiam in civitate nostra Glasguensi, qualibet nocte, personaliter et non per ministrum; in ecclesia pernoctabit, ac usque ad meridiem in ecclesia personaliter intererit, in suo officio ministrando quotidie; omnia ornamenta ecclesie que sunt infra illam clausuram seu in-

gressum ad chorum per tres transitus Anglice et vulgariter nuncupatos *The Gemaduris*, in choro, et in utroque latere ejusdem chori, similiter custodiet et gubernabit; ac hujusmodi ornamenta et indumenta rupta consuet, corriget, et reformabit, viz. cappas, casulas, tunicas, Dalmaticas, albas, stolas, manipulos, ac lintheamenta altarium sequentium, viz. Magni altaris, Sancte Crucis, Beate Catharine, Sancti Martini, et Beate Marie Virginis in ecclesia inferiore tantum fervabit in capitulo; Ac ipsa ornamenta ministris ecclesie vel aliis ministrabit ac deliberabit cum discretione, semper ad honorem Dei; ac hujusmodi ornamenta munda fervabit et mundari faciet semper et quando prout expediens fuerit vel optimum; ceram, vinum, et luminaria ministrantibus debite ministrabit, et post ministerium omnia dimissa diligenter conservabit. Hujusmodi autem beneficium, incompatible sit cum quocunque alio beneficio, secundum tenorem institutionis ejusdem capellanie. ITEM, Ut ipse custos ponat ornamenta altarium, Thapetas, et reliquias ac alia ostendat festis majoribus et aliis sicut decet et consuetum est, ita quod ipse custos celebrabit pro anima recolende memorie Domini Willelmi Turnebull predecessoris nostri, secundum formam et tenorem sue foundationis apud altare Sancte Catherine. ITEM, Quod ipse custos semper incedat ministrando cum suo superpellicio honesto et candido, ac in processionibus locum habeat ante vicarios chori, ipsam processionem regulando et regulariter faciendo. ITEM, Ut ministros ecclesie divina celebraturos, et maxime ad inagnum altare, et altare Beate Virginis Marie diligenter adornet, penes indumenta sacerdotalia pro suis corporibus assumenda. ITEM, Quod ipse custos de suo officio sacristarie, quolibet anno, scilicet in festo Pentecostes, faciet suum computum Presidenti et Capitulo: Et si hujusmodi custodem abesse contigerit, penam statutam in hujusmodi capellanie creatione impostam, ipso facto incurrat; Et etiam sine aliqua citatione seu vocatione quacunque; Scilicet, Ita ut non ultra quindenam se absentet sub pena privationis ipso facto; et alias absens a suo ministerio quotidiano punietur pariformiter, sicut vicarii ministrantes, qui se a suis horis absentant: Et si aliis modis delinquat penes ea que concernunt suum officium, et custodias et reformationes eorum que sibi committuntur, punietur et corrigetur ad arbitrium Prelati seu Presidentis et Capituli, secundum quod causa seu delicti qualitas seu quantitas exigit et requirit. Et punietur

arbitrarie quolibet die Sabbati per Presidentem et Capitulum. ITEM, Quod singulis diebus Sabbatorum in capitulo interfuit. ITEM, Quod habitum Prebendarii de Kumnok conservet et sibi ministrari faciet prout opus erit; et fidelem obedientiam Prelato, Presidenti, et Capitulo semper fervabit. ITEM, Ut defectus capellanorum pro defunctis institutorum in hac ecclesia scribat, et quolibet die Sabbati sine favore inter alios defectus legat, sicut coram Deo in die Judicii velit respondere. ITEM, Ut reliquias A. B. &c. reverenter custodiat, et certis diebus solennibus ob devotionem populi consuetam, custodiet et exponat; et iterum in suas capfas reponat; ac oblationes recipiat. Iterum [ITEM ?] quotidianos calices de argento deauratos, scilicet A. B. &c. custodiat, et celebrantibus deliberet, et iterum reportatos acceptet, suis locis claudet et diligenter custodiet. Ac ut semper maneat ad voluntatem Prelati et Presidentis et Capituli, sic quod additionem, mutationem, seu innovationem benigne suscipiat secundum quod causa, status, et tempus requirit. ITAQUE huic foundationi semper possit aliquid addi vel detrahi ex causa rationabili, ob honorem Dei, commodum ecclesie, cum secundum varietatem temporum statuta quandocunque variantur humana. Ac sibi concessa non alienabit, nec ad feudifirmam concedet; atque omnia et singula fideliter observanda, tactis sacrosanctis Dei Evangeliiis, corporale prestabit juramentum. IN QUORUM omnium et singulorum premissorum veritatem, sigillum prefati Reverendi in Christo Patris, una cum sigillo communi Capituli Ecclesie Glasguensis presentibus est appensum apud Glasgu 12^{mo} die mensis Maij, in vigilia, viz. Penthecostes, solenni tractatu et capitulari congregatione desuper congregata, anno Domini 1459, et consecrationis dicti Reverendi Patris anno 4^{to}.

From the preceding ordinance of the Bishop, it might be inferred that it was the first institution of the office of Sacristan ; but the following deeds show that there was a Sacristan long before, and that the Bishop only regulated the office of new.

CARTA ROBERTI EPISCOPI GLASGUENSIS SUPER
CONVENTIONE INTER ROBERTUM THESAUR-
ARIUM GLASGUENSEM, ET ALANUM PERPET-
UUM EJUSDEM ECCLESIAE VICARIUM.

OMNIBUS Christi fidelibus presentes literas inspecturis, Robertus miseratione divina Ecclesie Glasguensis minister humilis, salutem in Domino sempiternam : CUM inter Dominum Robertum Thesaurarium, eundemque Sacristam ecclesie nostre Glasguensis predictae, ex parte una, et Dominum Alanum perpetuum vicarium ejusdem ecclesie ex altera, magna controversie materia fuisset exorta, super quibusdam oblationibus et obventionibus, quas utraque pars dicebat ad se pertinere. Tandem predictae partes, pro bono pacis, sponte et libere se supposuerunt ordinationi nostre alte et basse ; se per fidem et juramentum corporaliter prestitum astringentes, et fideliter promittentes, quod nostram ordinationem super dictis oblationibus et obventionibus acceptabunt et perpetuo observabunt pro tempore vite Sacristae predicti : Et quod nunquam per se nec per alium contra istam ordinationem nostram in aliquo venient aut facient, nec contra fieri procurabunt. Nos igitur, jure utriusque partis intellecto plenius et discussio, de consensu utriusque partis, necnon de unanimi consensu et consilio Capituli nostri Glasguensis, et in pleno Capitulo, in modum qui sequitur duximus ordinandum viz. Quod Dominus Thesaurarius predictus ratione Sacristarie percipiet denarios cere, oblationes candelarum die Purificationis Beate Virginis ; et candelas seu luminaria defunctorum : Et Dominus Alanus predictus perpetuus vicarius ejusdem ecclesie, nomine vicarie, percipiet omnes alias oblationes, obventiones et cetera minuta, ad vicariam ecclesie predictae spectantium : Et in hujus ordinationis nostre testimonium et probationem plenior, sigillum

nostrum una cum figillis predictorum Domini Roberti Thesaurarii, et Domini Alani vicarii, presentibus est appensum. Datum apud Glasgu die Jovis proxima ante festum Sancti Marci Evangeliste anno gratie, 1293.

N. B. This date seems to be anterior to the feu right granted by Alan the Vicar and Sacristan to John of Carric. For Robert the Treasurer was at this time Sacristan. It would appear that Alan succeeded Robert in the office of Sacristan; this feu right must have been granted after 1293.

CARTA ALANI PERPETUI VICARII DE GLASGU
QUA DAT SACRISTIS ECCLESIE PECIAM TER-
RÆ APUD GLASGU.

OMNIBUS has literas visuris vel audituris, Alanus perpetuus vicarius ecclesie Glasguensis, et ejusdem ecclesie Sacrista, Salutem. Noverit universitas vestra me de consensu Capituli dicte ecclesie, pro me et successoribus meis Sacristis, Concessisse, et ad feudifirmam Dimisisse, nomine dicte Sacristarie, Domino Johanni de Carric Capellano tunc parochiali de Glasgu, Totam illam terram que tunc erat vacua, cum omnibus pertinentiis suis, jacentem infra burgum de Glasgu, ex opposito Fratrum Predicatorum de Glasgu in longum et latum, inter terram Malcolmi dicti Scoti ex parte aquilonali, et Venellam five viam que est dictorum fratrum ex parte australi; Tenendam et habendam dicto Domino Johanni et heredibus suis et assignatis, libere quiete et pacifice in perpetuum; Reddendo inde annuatim mihi et successoribus meis Sacristis, Tres solidos argenti, viz. decem et octo denarios ad festum Pentecostes, et decem et octo denarios ad festum Sancti Martini in hyeme; Et sic de anno in annum, et de termino in terminum fiet solutio dicte feudifirme in perpetuum: Et Ego Alanus et successores mei Sacriste dictam terram cum suis pertinentiis dicto Domino Johanni et heredibus suis ac assignatis contra omnes homines et feminas in perpetuum Warantizabimus et defendemus. In cujus rei testimonium sigillum meum presentibus literis appofui: Et

ad majorem rei gestæ securitatem, figilla officialitatis Glasguensis, et communitalis ejusdem, presentibus apponi procuravi. Huius testibus Johanne Dubber, Johanne filio Waldevi, tunc Ballivis de Glasgu, Rogero Helterer, Johanne filio suo, Rodulpho Saryn, Johanne Ivet, Johanne filio Alani, et aliis.

DONATIO JOANNIS (CAMERON) EPISCOPI, TERRARUM DE COLLYWHATRIG SACRISTARIE ET LUMINARIBUS ECCLESIE GLASGUENSIS.

IDEM Johannes Episcopus magnam penuriam fere (ceræ) in ecclesia sua Glasguensi videns, ob ipsius fere caritiam, propter quod in dicta ecclesia, luminaria congruentia, in ecclesie scandalum sæpius defecerunt; Terras ecclesiasticas seu elemosinarias de Collyuhatrigis infra vicecomitatum de Drumfries jacentes, quæ quidem terre cum pertinentiis ad Episcopi Glasguensis qui pro tempore fuerit dispositionem pertinent pleno jure, in augmentum seriorum (cereorum) et luminariorum, cum sui Capituli consensu Donavit et Concessit; Sic quod Sacrista qui pro tempore fuerit, de dictis terris sicut de aliis redditibus et elemosinis datis et ordinatis pro sustentatione et onere luminariorum et seriorum, (cereorum) ac ornamentorum magni altaris disponat, et de sua ministracione juxta antiquam et laudabilem consuetudinem compotum et rationem singulis annis reddere teneatur; Ita quod ante omnia de redditibus illarum terrarum, ac redditibus aliis et elemosinis donatis et assignatis in sustentacionem luminariorum juxta ecclesie Glasguensis excellenciam, dignitatem, et honorem congrue et sufficienter sit provisum. Et si quid restaverit, illud in usum albarum lintheaminum et ceterorum ornamentorum magni altaris ut premissum est fideliter et utiliter expendatur.

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